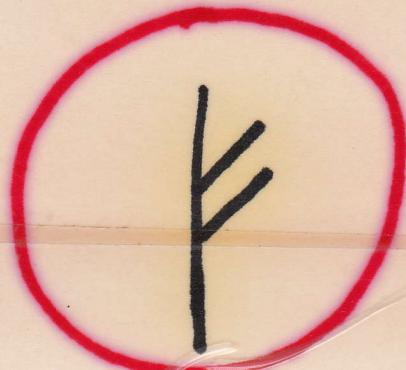


Mead

MEDITATIONS  
NOTEBOOK 26



WRITINGS 1991

13 September thru 14 October



200 sheets/v  
10½x8 in/26

THE FIRST  
OF THE  
O=∞ NOTEBOOKS

5 subject  
notebook

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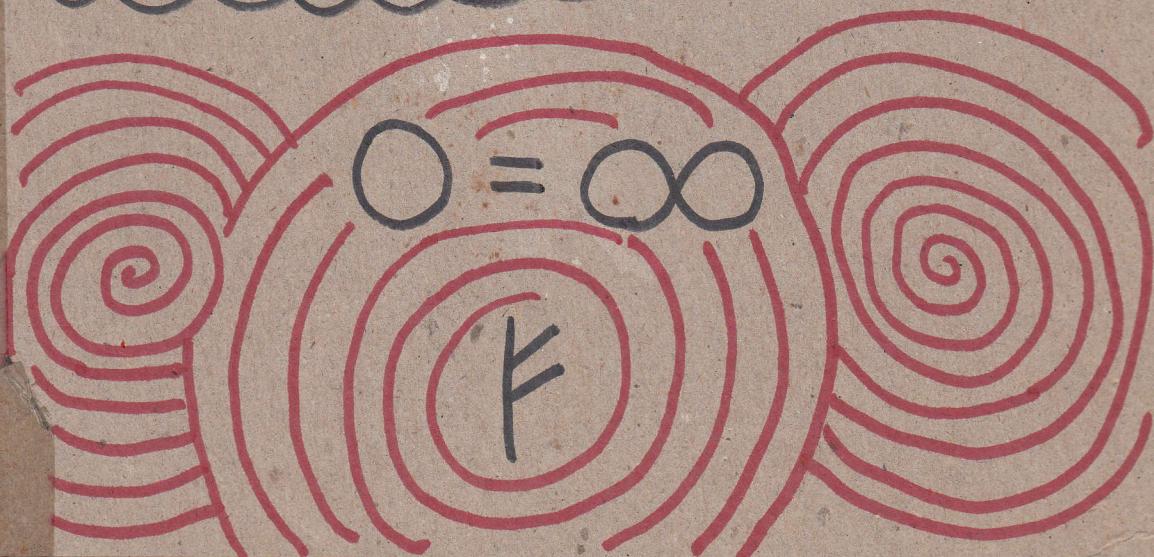
Φ Π Ρ Φ Ρ < X P

S N 2 4 5 8 8 7

H + I Z S C Y S

S 1 V 1 0 B 1

↑ B M A N X M A



## PHILOSOPHICAL DOCTRINES TO BE STUDIED

### SCHOPENHAUER

On The Fourfold Root of the Principle of Sufficient Reason FRPSR

The World As Will and Representation Volume One WWRV1

The World As Will and Representation Volume Two WWRV2

On the Freedom of the Will OFW

The Pessimists Handbook

The Wisdom of Life PH/WoL

Studies In Pessimism PH/SiP

Religion PH/R

The Art of Literature PH/AoL

The Art of Controversy PH/AoC

Councils and Maxims PH/C+M

On Human Nature PH/HN

### NIETZSCHE

The Portable Nietzsche : Thus Spoke Zarathustra PN/TSZ

Twilight of the Idols PN/TdI

The Antichrist PN/AC

Nietzsche Contra Wagner PN/NcW

The Basic Writings of Nietzsche : The Birth of Tragedy BW/B.T

Beyond Good and Evil BW/BGE

On The Genealogy of Morals BW/GoM

The Case of Wagner BW/CoW

Ecce Homo BW/EH

## THE ELDER FUTHARK

0 =  $\infty$

THE SCRIPTURE  
OF A  
PROLETARIAN  
PHILOSOPHER



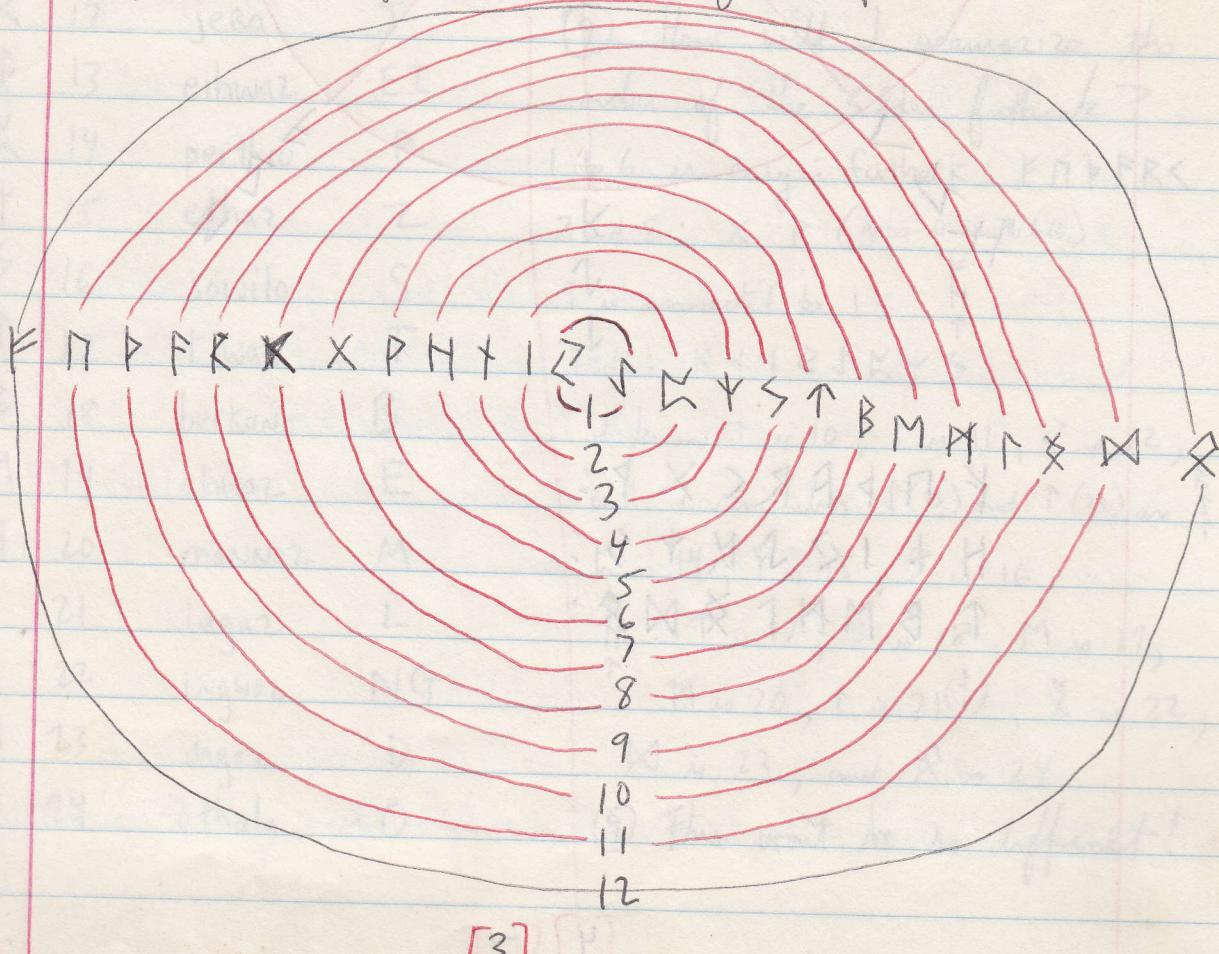
51-103

1911 September 10-6 October 14

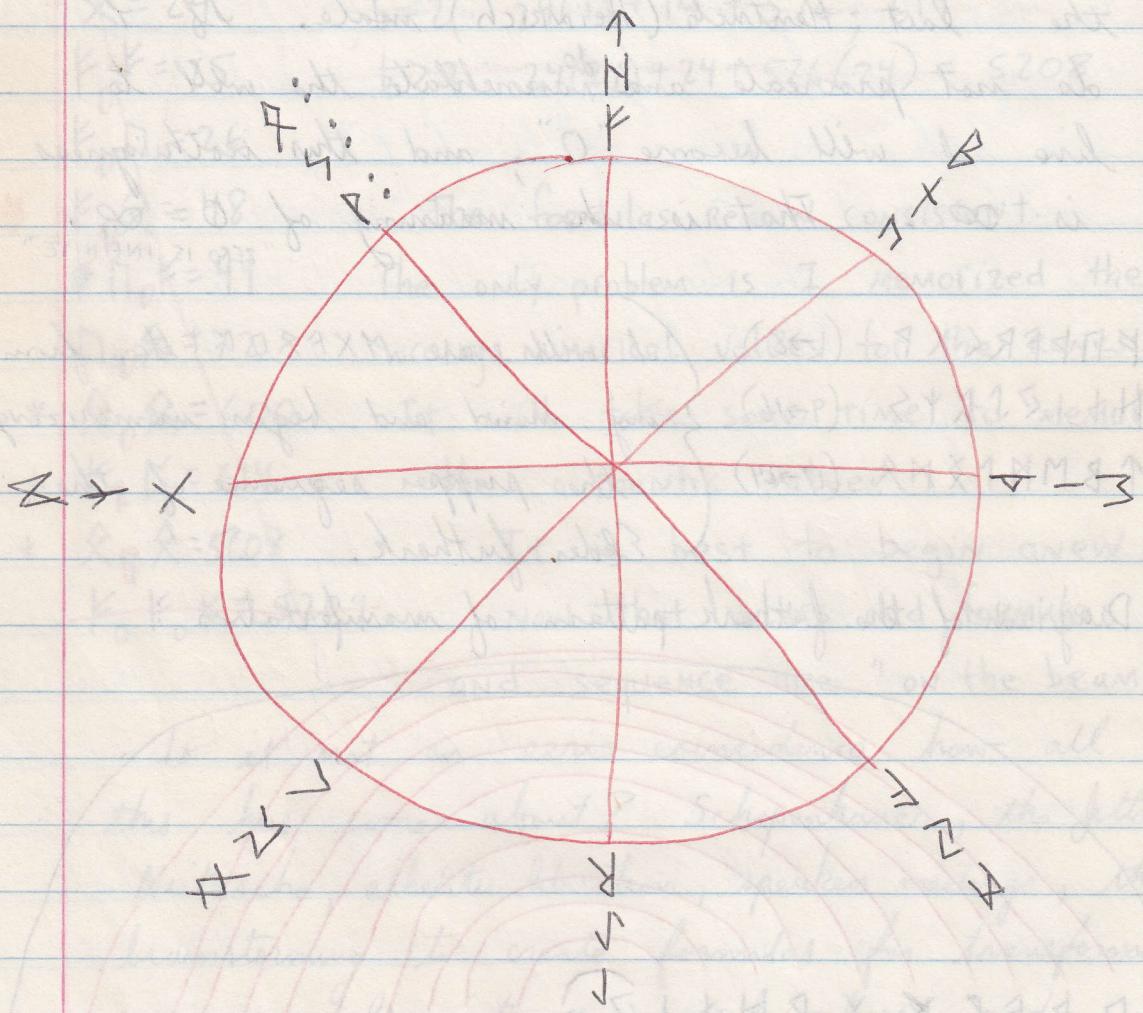
④ The symbolism in this is as follows: I am the last Heinrich (Heinrich) male. If I do not procreate and <sup>do</sup> annihilate the will to live I will become "0"; and this nothingness is  $\infty$ . That is the meaning of  $0 = \infty$ .  
"ZERO IS INFINITE"

⑤ FNPFR $\times$ P (1→8)  
H+I $\times$ S $\times$ S (9→16)  
↑BMR $\times$ MA (17→24) { I will erase  $\times$ XF $\times$ NI $\times$  etc... from my mind and begin memorizing the proper sequence of the Elder futhark.

⑥ Diagram of the futhark pattern of manifestation:



⑦ Eightfold division of the futhark



F U R K H T A S:

H T I G S K Y S:

A B M H T X N X:

[4] [3]



I wish to be totally honest with myself about where I stand.

This would mean the sole purpose of my studies would be to instruct myself to endure existence, no, to overcome existence.

Schopenhauer and Nietzsche both, although they were horribly lonesome, were somewhat aware of their importance as philosophers, and I for one am grateful that their doctrines were preserved for me.

Yet I fear I am just passing through, never to be heard of, either by contemporaries nor future generations. And, yet, this is how it really ought to be. O = ∞

The true nature of reality is hidden from us, we have just enough to get by and sustain our organism; who takes the time and effort to stop and wonder about the basic problem?

The basic problem is not in government, nor is it in any of the details of human society. The problem is existence itself!

① SCHOPENHAUER DISCIPLE: MEMO #1

(a) Do not expect others to understand.

Once I am determined ~~at~~ <sup>to LIBERATE</sup> liberating the intellect from the service of the will, I should not expect others to understand. In fact, it is wise to "hide" behind "a wall", for to expose my determination ~~to~~ annihilate the will to live would invite mockery and malicious attacks on my "manhood".

For instance, if a group of fellow proles are shooting the breeze about "getting laid" and what torture it is to go even one week without reliving the sexual impulse, it is an invitation to mockery if I proclaim over four years of celibacy and intentions to ~~relive~~ starve the sexual impulse.

They would think I was less than a man, and would not comprehend that the denial of the will to live is first accomplished through the denial of the sexual impulse. Next to hunger, the sexual impulse is the Will's main power.

(b) Out of sympathy for the next generation, I resist procreation.

(c) Existence is a penal colony.

To have goals and ambition for success and happiness is vain and futile. No matter what the optimists proclaim about life being a gift from a supreme being, I beg to differ: this life is not only something to be endured, but something to be overcome!

Viewing existence as such, I will be ready to be alienated from the herd morality.

(d) I must get used to alienation - just because I am on the path towards salvation from this wicked world, just because I would rather not exist than to exist, just because nothingness is my salvation, does not mean the masses are going to stop fucking and sing their death songs.

The will to live rules the world.

My intellect can be spared, but the thing in itself is all powerful. Individual salvation is all I can hope for.

② paranoid eyes

button your lip don't let the shield slip  
take a fresh grip on your ~~fresh~~ bullet proof mask  
and if they try to break down your disguise  
with their questions

you can hide hide hide  
behind paranoid eyes

you believed in their stories of fame fortune and glory  
now you're lost in a haze

of alcohol soft middle age  
the pie in the sky

turned out to be miles too high  
and you hide hide hide  
behind petrified eyes

— roger waters of pink floyd

③ For a few weeks now I have been worried what other pros think of me, being the lonesome introvert that I am, without a mate.

I have also worried what the people would think of me if they knew how alone I live, how unsocial I am. I have feared mockery and rumours of my being a freak.

Also, I have worried about how my atheistic philosophy might alienate me from a large segment of the fellowship of Alcoholics Anonymous.

I have even begun to worry what my father thinks of me, and what I myself think of me.

The solution is in the song on the previous page: I can hide behind paranoid eyes... I can take a fresh grip on my bullet proof mask... I had almost forgotten about "the wall": isolating and keeping distance even when among other people.

There is a warm glow, almost like salvation, when I resign myself to the mental state of a hermit.

④ NOTES ON PHILOSOPHY MEMO #2 ⊕ 11 NOB 2

from The Pessimists Handbook Pt. 2

Art of Controversy - Aphorisms. p 628

" The sublime melancholy which leads us to cherish a lively conviction of the worthlessness of everything of all pleasures and of all mankind, and therefore to long for nothing, but to feel that life is merely a burden which must be borne to an end that cannot be very distant, is a much happier state of mind than any condition of desire, which, be it ever so cheerful, would have us place a value on the illusions of the world, and strive to attain them."

" Marriage is a trap which nature sets for us."

" Poets and philosophers who are married men incur by that very fact the suspicion that they are looking to their own welfare, and not to the interests of poetry and philosophy."

① It is an almost awkward position to be in, having my father witness me in a typical Friday night mode. Eventually, I am going to have to accept that I may feel uncomfortable at the thought of my father perceiving me as dull or a book worm intellectual.

Just because I have accepted my lifestyle as a hermit, does not mean I am comfortable being perceived as such by my father.

I had the feeling tonight, with my father over the house for the evening, that I should be out and on my own.

I feel the need to HIDE, to read and study philosophy, to write in " $0 = \infty$ ", to hide in the basement of my mothers house.

Do I need to justify my lifestyle to anyone? If so, why?

I could always claim that my intelligence isolates me from socializing, that my obsession with philosophy compensates for the loneliness I would otherwise experience.

I smoke cigarettes and drink coffee.

Cigarettes!  
[29]

X1  
E

H

FPOS

② Why the need to "hide"? Why the need to escape? What is art there even if I were to go out? To search for a female would be a "normal" activity for a male my age; and yet I look forward to spend Friday evenings reading and developing my intelligence.

③ I am not "NORMAL". Am I emotionally immature? Should I be something other than what I am? Am I psychotic? Why do I feel "ashamed", "inadequate", "inferior"?

It is clear to me, more clear than ever before, now that I see my reaction to the my hermit's lifestyle exposed to my father, that the impulse to HIDE has reached psychopathic proportions.

④ As long as I am alone and out of sight, I am perfectly content reading and writing; but as soon as I feel I am being "noticed", I feel I should be doing something else. Why?

⑤ When my father was my age he was married with children, and a few years younger than I am now, he was sowing his wild oats into the prostitutes of Europe.

Could it be I am different from my father? How should I cope with my feelings of being an overgrown infant?

This denial of the will to live is more complicated than I thought. There are powerful traditional behaviour patterns that must be overcome before I can really enjoy total detachment.

⑥ I have to be prepared to accept despair and disappointment, the failing to live up to the expectations of parents.

If I were drinking and drugging, I would go outside into the fields and get drunk, stoned... I would escape from the reality of my existence.

⑦ I am stone cold sober and my condition is real. Am I able to lie on the sofa and read, allowing my father to witness it?

⑧ As my father was leaving, I confessed my awkward self consciousness. I asked him if he was a hermit. He replied in the affirmative, but admitted that I was even more of a recluse.

I asked if Grandpa was a hermit.  
"No, he was sociable... he went along with it".  
Was Great Grandfather a hermit?

"No. he was sociable".

And Grandpa Weber too was/is sociable,

⑨ all I have to cope with is my own pressure to seem healthy in my father's eyes.  
He does not pressure me to marry or "go out and have fun".

He accepts me just as I am.  
He does not mock me, tease me, or insinuate that I am dull.

⑩ Now it is up to me to totally accept my monk-like lifestyle, to no longer feel ashamed of hiding from life. With no pressure from either of my parents, one day at a time I can await my release from existence.

THE ELDER Futhorc

17 → H - K  
18 B + M 10 = I A 3  
19 M A 11 Z 4 R 5  
20 A L 12 13 L 6 C  
21 L X 14 15 Y 7 X  
22 X 16 17 18 19  
23 A 24

5



Somewhere back when I was about eleven or twelve years old, Pink Floyd in 1979 released "The Wall". This LP welcomed me into an interior universe. Slowly but surely I came to experience the skeletal presence surrounded by veins and nerves all connected to the cerebral nervous system in the brain. The skull, cranium protects this highly developed organ... skeletal frame inside trunk and limbs, skeletal case around the cerebral organ.

I grew to believe I was a specific individual with specific characteristics and personality traits. Although this is still true, sometimes my intellectual presence, the invisible intelligence, does not care to keep track of "identity".

2053

①

3

XV

1991.269 + \$26

① My foreman, A. Simone, gave me some information today concerning transfers. The State Park Service has granted money to each of the parks, not to promote the workers to higher positions, but to allow the workers to transfer so as to let each park replace those who transferred by hiring off the street.

This means very soon I will have to make a decision to either

- (a) transfer to MBSP, Freehold
- (b) stay at CSP for a long, long time.

② If I decide to (b) stay at CSP, the motive will be to get the little red house by 1993. This would enable me to be on my own. If I were "on my own", how would I justify my celibacy?

Am I a monk or a maintenance man? The house should be for raising a family. Do I really want to endure many summers at CSP? Do I want to be trapped night at the front gate? What does he do in there? (he reads - what? no women or parties?)

35 + PDSIPI

VX

If I decide to transfer to MBSP, that would be a decision symbolizing my determination to live a monastic, celibate life. At my mothers, in her basement, I have an enormous amount of privacy.

Not only is it economically prudent and wise and beneficial for me to dwell in my mothers home, it is natural and honorable as it is protection and comfort for my mother to have her son here.

Think about it: working three miles from this basement, I would still be able to get to work on foot.

Sure, I would enjoy that benefit if in 1993 I were to live in the state house, but then I would be under a contract demanding my extended service. Nowhere could I hide from the eyes of the rangers (who are nosy; for it is the nature of a law enforcement officer to be nosy).

③ Judging from the way I feel at this time, I can honestly say that if I were given the opportunity to transfer to Monmouth Battlefield, I would transfer, yes.

I would transfer under one condition: were the state to close down MBSP, I would want to relocate to Allaire or Cheesquake. Think about it: of the 3 parks in this area, at this point MBSP is the best place for bottom dog.

Face it, I am low on the totem pole. If I want to live a healthy life, if I want to save my back, I must not fall into the trap of the little red house at CSP.

So, I will keep my ears tuned and listen for the words STAY at CSP or GO to MBSP. I will GO. This will be called "OPERATION TRANSFER: FROM CHEESEQUAKE(MATAWAN) TO MONMOUTH BATTLEFIELD (FREEHOLD).

It is natural for me to stay here at Monmouth as I have no need for a house being I am a philosopher/hermit.

2057  
53  
1991.073 mS30  
xix  
⑥ I am relaxed this evening. Even though the scars left from the oral surgery will cause my nerve endings pain and discomfort, I am relaxed knowing I have two days off. Leisure is blissful for a laborer with a contemplative intelligence!

Even though I will be in pain Thursday and Friday, it will be compensated by the painkillers and the arrival of the weekend. & I have Tues, Wed, Sat, Sun off.

Then I have the 7th through the 11th to work with a 9 day October vacation from the 12th to the 20th. No wonder I am relaxed! Not only will these days of leisure "slow down THE INTERNAL WHEELS", but there is also a good chance that I am moving closer and closer to being stationed at Monmouth Battle field on a long term basis.

Working three miles from the basement sanctuary will eliminate the stress of travelling 20 miles to work, especially during the winter months.

It would be a blessing to live and work in close proximity.

(7) The peaceful feeling that came over me, the tranquility and serenity, the mood of inwardness that glowed from within me when I took out this notebook, meditating upon (F), makes me acutely aware of my inclination to live a hermit's life.

It is counterproductive to worry about what other people think of me, no matter who they are. I am at peace with a solitary existence. I am one with the universe.

Let others aggressively seek a woman to lay with, let others struggle to raise children, let others climb the ladder of the social hierarchy. I am content to dwell in my mother's basement, to work in walking distance from this basement (at a state park), and to contemplate the meaning of our existence rather than compete for large salaries, women, and honor.

What a blessing is the inclination to a solitary existence! Prudence and Wisdom!

① While toying with my sister's \$400.00 computer, I was wondering whether I would eventually purchase an inexpensive computer strictly for the purpose of keeping the diary material on disk.

There were several reasons for opting in the negative:

(a) the elder futhark is not translatable in the computer keys other than by spelling their names out. Imagine GEBO, RAIDO!

X<sub>2</sub>R symbolizes in the Heath/Runic number system # 749.

(b) not only would GEBO, RAIDO steal the magic from the ancient symbols in X<sub>2</sub>R, but a computer disk would take away the magic of the "SCRIBE".

(c) a computer disk is dependent upon electricity and modern wires and chips.

(d) a diary is individual, whereas a computer would dehumanize... limitations...

This heading would read:

1991.273 mS30 fehu 19

19

the top symbol would read: ehwaz

↑ ↓

M

F208

XIX

082m EFS TPP1

② Instead of 898 (5208), the computer would read othila nine othila. (dead, no magic) ①

③ Even though by other AA's standards I may be complicated, slacking off on meetings, isolating, distant from "god", I feel I am living a simple life, grateful for the simple things in life (job, car, shelter, intelligence, health).

I am taking care of my needs and responsibilities, making sure cash is in checking account before writing checks, etc.

④ although others, like my sisters, have many more responsibilities than I do, I am handling the few I have gracefully. This is what I can handle.

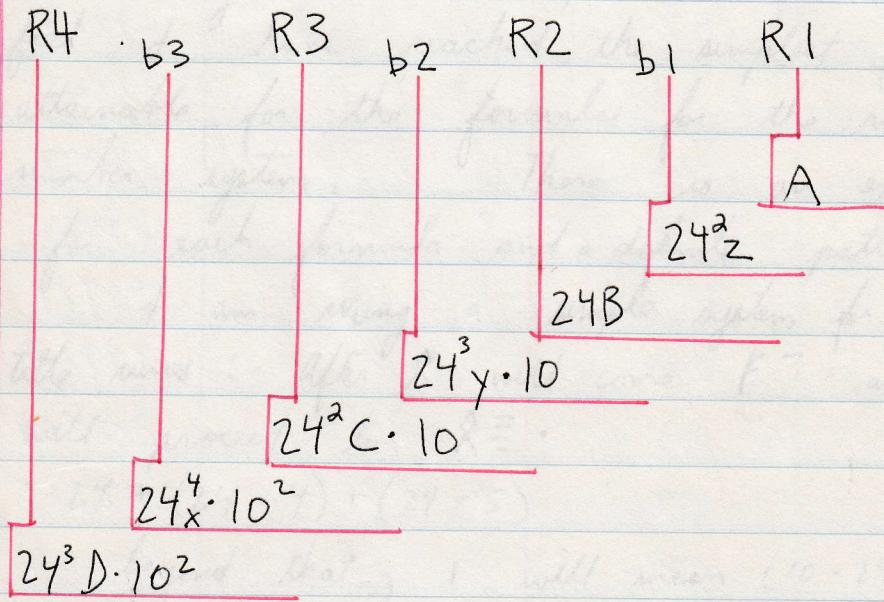
I may be intelligent and philosophical, but I have a definite limit to the degree of stress I am capable of coping with.

I choose a simple life because I need leisure and solitude to make life worth living.

2081

$K_3 \uparrow$

:  $\pi_0 <$  :



$$B_2 A : 24B + 24^2 z + A \rightarrow \text{PROG 0}$$

$$C_y B_z A : (24^2 C \cdot 10) + (24^3 y \cdot 10) + 24B + 24^2 z + A \rightarrow \text{PROG 1}$$

$$D_x C_y B_z A : (24^3 D \cdot 10^2) + (24^4 x \cdot 10^2) + (24^2 C \cdot 10) + (24^3 y \cdot 10) + (24B + 24^2 z + A) \rightarrow \text{PROG 2}$$

insanity! MANIC!

2083

: π₀H:

K₃

5805

Runic symbol	value	Runic symbol	value
F	1	π₀ꝝꝝꝝ	17304
ꝝ	24	þ₀F₀F	17305
ꝝꝝ	25	ꝝꝝꝝꝝ	144024
F₀ꝝ	48	F₁F₀F	144025
π₀F	49	F₁ꝝꝝꝝ	149784
ꝝꝝ	600	π₁F₀F	149785
F₁F	601	ꝝ₁ꝝꝝꝝ	282264
F₁ꝝ	624	F₂F₀F	282265
π₁F	625	F₂ꝝꝝꝝ	288024
ꝝꝝ	1176	π₂F₀F	288025
F₂F	1177	ꝝ₉ꝝ₉ꝝ	1388184
π₂F	1201	F₀F₀F₀F	1388185
ꝝ₉ꝝ	5784	F₀F₀ꝝ₉ꝝ	1393944
F₀F₀F	5785	F₀π₀F₀F	1393945
F₀F₀ꝝ	5808	F₀ꝝꝝꝝꝝ	1526424
F₀π₀F	5809	F₀F₁F₀F	1526425
F₀ꝝꝝ	6360	F₀ꝝ₉ꝝ₉ꝝ	2770584
F₀F₁F	6361	π₀F₀F₀F	2770585
F₀ꝝ₉ꝝ	11544	ꝝ₀ꝝ₉ꝝ₉ꝝ	34565784
π₀F₀F	11545	F₁F₀F₀F₀	34565785

$$24^2 = 576$$

$$24^3 = 13824$$

$$24^4 = 331776$$

○ = ∞

177a.277a.0a

2085

K3A

IN 8

NOTES ON PHILOSOPHY, MEMO #4, AD 2085

NIETZSCHE - BIRTH OF TRAGEDY

the belief of art in the power of the gods  
and man in the freedom of the gods

and man in the freedom of the gods

the belief of art in the power of the gods

"FOR MADMEN ONLY"

1991.279u06

2085

N<sub>3</sub> ↑

2086

A.K → N.B

62 → 66

F.III → H4

: N. ↓ :

### NOTES ON PHILOSOPHY MEMO #4 OR NOB 4

NIETZSCHE, ~~-~~ BIRTH OF TRAGEDY,

- the development of art is bound up with the Apollinean and Dionysian duality, from the Greek gods Apollo and Dionysus.
- "Schopenhauer actually indicates as the criterion of philosophical ability to view men and things as mere phantoms or dream images. The aesthetically sensitive man stands in the same relation to the reality of dreams as the philosopher does to the reality of existence; he is a close observer, for these images afford him an interpretation of life, and by reflecting on these processes he trains himself for life."
- sections!
- the necessity of the dream experience has been embodied by the Greeks in their Apollo: he is a soothsaying god.
- Apollo is the image of the principium individuationis.
- With <sup>some forms of</sup> the principle of sufficient reason is the collapse of the principium individuationis: hence, the Dionysian impulse for intoxication.
- principle of individuation: time and space: see Schopenhauer

91.283 10 OCT TH

2093

: 11.8 → 11.7  
70 → 74  
P. 121 → 126

Y<sub>3</sub> R

: 11.8 :

(0700) There is an internal dimension from where the thing-in-itself peers out at itself. When we peak, our energy is active, when we are lazy, it is a struggle just to focus. When we nap or sleep, this is a healing process.

Schopenhauer's concept of the world as will and representation ties into this view of the world from and as an internal dimension.

All the events, people, places, and things, in time and space, are representations in the brain, manifestations of the will (the thing-in-itself).

As I observe the events of daily existence, I am witnessing the nature and essence of the world as will. The wisdom of life is to understand that the true essence of life is suffering. To accept this is to be resigned and detached. To fight this is to choose to be optimistic.

There is fantasy in the ego; it wants to be something special: hobbit, genius, philosopher. The reality is that all humans, no, all organisms are the seat of the inner presence, the will.

[121]

78  
110 ← 8.51  
45 ← 0.5  
351 ← 151.6

I go along from day to day, familiarizing myself with the suffering and vanity of existence, and as the intellect develops, I become more determined to deny the will-to-live any permanent hold on me.

The brain serves the will-to-live, but it can rebel and seek ~~its~~ annihilation of this will, this world.

During the day I must try to step out of my skin and observe the fabric of the representations. I must see the masks, the personas; I must penetrate these masks to see the self-same suffering life behind the eyes of all I encounter.

There is no hierarchy, no separateness.  
I AM LIFE ITSELF WHO SUFFERS,

I AM UNIVERSAL, WITHIN EACH AND ALL.

Even though the universe is endless space and time, the seat of the universe is really in the 6 x 6 inch realm of the brain. INTERNAL MIND IS UNIVERSE.

2094

Y<sub>3</sub> <

: 11. 11:

(1800) A note about my situation in the NJ State Park Service:  
This morning Cedar called MBSP about "bails of hay" and  
to make sure I understood that I would  
report back to ~~the~~ Cheesquake on Oct 21 (not  
Oct 28) - Oct. 21. We'll see about that...

Paul wanted to know what I <sup>have</sup> been  
doing at MB (just curious): MOWING, SUPERVISING  
2 SEASONALS, REPAIRING MALFUNCTIONS (Toilets, water plant, toilet),  
taking building inspector around...

Paul says, "You don't know where all the  
buildings are; how could you do that?"

I replied, "I certainly do know where  
all the buildings are - and the ones with  
complications were saved for Nancy."

I told Paul the truth: that I have been  
very busy, sometimes not leaving Central Supply  
until 4:50.

He asked me what. I thought of Nick Damico,  
and I replied, "Well, even though I had  
formed a negative judgement <sup>by what I</sup>  
have heard about him, he is alright.  
He is VERY SERIOUS and he makes me  
NERVOUS."

> Y

HPOS

: □, 1:

After a full day with that tree and then the Toro, I saw Bob Trad at Reg II office. He tried talking shit, like how I don't do anything but sit around at Monmouth.

I actually was pissed off at him for being so closed minded. He actually blames me for the lack of help at Cheesquake.

He accuses me of not giving a shit about Cheesquake, how I am only looking out for myself and my relationship with MB.

Can he blame me for protecting my interest in a position at a State Park 3 miles from my mother's house?

I got a job at Cheesquake because Monmouth was not hiring. I was glad to get the job at Cheesquake.

Now, I tried to transfer last year but Frank Spigoti rejected it. Now, out of desperation, Nick Darnico - OIC for 6 months at MBSP - is attempting to permanently steal me from Cheesquake. I am forced to decide and my decision is FREEHOLD! (NOT MATAWAN)

:p.<: 2101 Y<sub>3</sub> ↘

The nature of life is not a line, but circular.  
More precisely, it is as the native american  
Indians describe it: a hoop.

I will go a step further, and declare it a  
spiral.



At around 1500 hours I was walking around the park, picking up litter; suddenly, no, gradually I realized I was the only human creature in sight. I got intense visions resembling an lsd trip: my body and the land in Freehold of and around Monmouth Battlefield State Park, is the same land I would sing on, drum on, talk to the spirits on ...

Through the invisible fibers, from the roots of the trees out up into the branches out into the air, into the brains, into the system, I was wired on by Tom Sangle.

Paul Cedar and Anthony Simone made it permanent by hiring me at Cheesquake.

2099  
1015 AM > 13  
Cheesquake is in Matawan. It is not the same. Even though it has more stuff, that is only surface; Monmouth has Woods and fields... it is my HOME.

I feel connected by invisible fibers; one might call these fibers "spirits", just as the complex organ that think is not only a brain, but "spirits".

Tom Sandle wanted to know why I was suddenly so serious about MBSP again. He remembers I told him how I had erased MB from my mind because I wanted the house at Cheesquake.

I told him I was not planning on having kids or even a wife for the next ten years (or forever). I want to be close to home.

He told me I was definitely getting transferred to Monmouth Battlefield.

He said I was LOCKED INTO THE SYSTEM from day one. We recalled the early day when I got hired by him, as well as how I got hired at Cheesquake and how suspicious Cheesquake was when I wanted to transfer.

2121

SH  
3

: F. N. :

NOTES ON PHILOSOPHY MEMO #6  $\oplus <$  NOB 6

NIETZSCHE  $\rightarrow$  THE BIRTH OF TRAGEDY

DEFINITIONS SECTION 11

- o nostrum - a questionable remedy or scheme
- o corpulence - fleshiness, obesity
- o satyr - a sylvan deity of Greek mythology often represented with the tail and ears of a horse and fond of Dionysian revelry.
- o sylvan - living or located in the woods or forest
  - one that frequents groves or woods
- o Dionysian - of a sensuous, frenzied, or orgiastic character - relating to Dionysus.
- o incommensurable - lacking a common basis of comparison in respect to a quality normally subject to comparison.
- o apollonian - harmonious, measured, ordered, or balanced in character.
- o polemical - hostile - an aggressive attack or refutations on the opinions of another

\* The writing of the definitions to unfamiliar words while reading is a giant step towards becoming "cerebrally honest with ones INNER PNEUMA."

## DEFINITIONS SECTION 12

- ⊖ pathos - suffering, experience, emotion, to suffer
  - an element in experience or artistic representation evoking pity or compassion
  - an emotion of sympathetic pity.

## DEFINITIONS SECTION 13

- ⊖ felicitous - very well suited or expressed
- ⊖ demagogue - a leader championing the cause of the common people in ancient times
  - a leader who makes use of popular prejudices and false claims and promises to gain power.
- ⊖ Delphic - ambiguous or obscure - relating to ancient Delphi or its oracle.
- ⊖ oracle - a person to whom a deity is supposed to speak - in shrine in which a deity reveals hidden knowledge or the divine purpose
  - a person giving wise opinions - wise answer
- ⊖ epitome - a brief presentation or statement of something
- ⊖ pillory - wooden frame with holes for head and hands used for exposing to public scorn or ridicule.
  - to expose to public contempt

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- ⊖ **dissolute** — loose in morals or conduct lacking restraint
- ⊖ **mendacious** — given to deception or falsehood
  - dishonest
- ⊖ **peregrination** — to walk or travel over
- ⊖ **daimon** — demon
- ⊖ **demonic** — possessed by a demon
- ⊖ **demon** — an attendant power or spirit
  - GENIUS

#### SECTION 14

- ⊖ **dialectic** — discussion and reasoning by dialogue as a method of intellectual investigation
- ⊖ **syllogism** — a deductive scheme of a formal argument consisting of a major and a minor premise and a conclusion
  - a subtle argument
- ⊖ **antipodal** — diametrically opposite opposed
- ⊖ **despotic** — exercising power abusively

#### SECTION 15

- ⊖ **panacea** — a cureall, remedy for all ills
- ⊖ **maieutic** — relating to or resembling the Socratic method
- ⊖ **Socratic** — systematic doubt of something supposed to be implicitly known
- ⊖ **periphery** — outward bounds, confines, circumference